[redacted]

Must Remain in
Transcription Room

M 1728

Lunch/Coffee

Sunday, November 30, 1969

LUNCH

MR. NYLAND: We drink to Diana and Steve. They can not-- they cannot drink now -- we can drink later.

I asked if I should say something about it because sometimes I have a feeling that I meddle in too much into the personal affairs of different people so that even the mention every once in a while of a birthday may be already too much because I don't want to interfere at all I have definitely the notion that a person must find out for himself what his life is worth and that perhaps he can profit by what he reads by and what he thinks and what he hears. And if it is profitable that we talk about it, like I think it was profitable to talk about the idea of a group as a family and at certain times--at certain times that I make remarks about what I consider Work, that I hope it is useful when afterwards you think about it or you remember it.

It is now this question again of what we should do in regard to a marriage of two people. What is it that we ourselves understand and again it happens within the group and the group becomes part of it. What is it that we wish - it's obvious - living together and actually growing up together. But a marriage is different from living together.

There is something that one determines at that time. Whatever the marriage is as made in heaven or consumated on the Earth, it has in it the permanency that we can hope for til death makes a change. And it is really that, not so much even children or family. It's a question of how doesone consider one's life in wanting to grow together and in that sense it is different from just living; because when you live together, even it may extend for some time and certain idiocyncracies come up that you don't like or that you become obnoxious in the eyes of the other or that person gets a little sich and tired and is fed up, you can always leave. It is right because in the kind of a form of companion at marriage it's quite alright to understand what is really needed before one has a bond as expressed on a piece ofpaper. It's not the paper; it is something which is written within one's conscience, and one person writes on the conscience of the other and that becomes a marriage. Living together simply means that even if one says "as if married", one tries it for six months - there is always the idea if it doesn't work, we can stop it because each person should be free. And marriage should be with the basis of not wishing to be free anymore. It does not mean that all marriages will be successful, and many of them are, I'm afraid, not and they're held together because of certain other conditions and other reasons and that many times love which was there, let's hope, in the beginning, or a wish for companionship, that that also becomes, I've used the word once in a while, monotonous.

And it is probably not right to dwell too much on that as what might be in the future because one sets out with a very definite wish of wholeness, and one wants to give that wish a certain sanction;

that is, that one sanctifies the wish in the hope that the wish always will remain. And if it then can become holy for one and if there is between the two a symbolism which at times can be used for illustration of not to forget, like sometimes there is a certain movement which one can make and which can take place between people who are interested in Work without saying anything, a certain way of moving a hand or crossing a finger or that what sometimes is used as a posture indicating that within oneself one remembers - that that the other is reminded.

There are days like that in a marriage which should be marked. I remember in my marriage the Wednesday was always a day to remember, and it was always for many many years, every Wednesday, something that I could at that time place back to October the sixth and then remember the pledge I made. One makes a pledge for each other. Of course it is obvious that one wants for the other to be able to grow because if one loves one wants to create conditions for the other's growth in the direction of, let's call it now objectivity, because they are members of the group and they are interested in the ideas of how to become free so that in binding themselves, the freedom can constantly remain their aim.

Thinking about that, what is really an aim for them? I've explained it a few times that I do believe that it is possible to have unity on all three centers, and this becomes apparent in marriage. It's not apparent in living together. In living together, even if one considers it, when there are difficulties, one goes out of their way and one does not wish to solve them because one says as long as one center is there it ought to be sufficient for being able to live. In marriage there have to be three centers, three levels, three possi-

bilities of exchange. Whichever one is there at a certain time does not matter because each one will engage the other two and it is then as if in such attempts intellectually or emotionally or physically that the totality of one's personality has to join and understand the other and that then again, and this time it is not a promise, it is a vow that one wants to remain open, honest, and sincere; that whenever there are difficulties that will come up, which must come up between people, it doesn't make any difference where they come from, because no one is alike.; that in them, then, there is a definite wish to try to solve the difficulties or to overcome them or if possible even to use them, to use them as a form of energy for the purpose of getting more understanding for oneself; and that then with that wish as understanding this time it can flow back into any of the three centers;and the most ideal state again is that that is simultaneous for all three centers at the same time - that whatever one wishes for them has to do with the development of all three centers, the understanding of an intellectual basis in which there can be an exchange which of course has to be to an understanding of each other but in which i is not necessary to agree.

One has to know what the other person is thinking; one has to know how they must behave because of their thoughts. One must accept that what is behavior as a result of a thinking process - whatever may be in that behavior that is not always so easy to take that if one sees there is honesty between the thought and the behavior, and I understand what is the thought and I understand that the thought has to be like that and could not at that time be different then I can continue to love a person.

Physically it's a different matter. It is sometimes difficult in that sense without knowing each other, without even daring to find out what it is because it is usually a subject which is so glossed over and that what one then experiences has very often to do with the type, polarity - as Gurdjieff calls it - and that kind of an adjustment that has to made to require such patience because man or woman are not alike in a sexual desire and one must know what it is that perhaps should preceed and that the quintessence of physical enjoyment, if you call it, or that what could become unity, is not dependent on sex. It is dependent on the wish for affection. It is dependent on a way to express with one's body what one really feels for the other and to have in the posture, or that what one says with words in a certain way for the other, that then there is that understanding of the wish of wanting to do the right thing; and sometimes admission that it is impossible for the other to find the right word. That is, you might say, sometimes a pity because as a result of that there is not always the understanding which could be on the basis of just being nice and kind and actually showing in one's wish, in one's attitude towards each other the caring that one must have for each other which on Earth has to be expressed in the form of a physical body taking on a certain posture.

I say that that requires adjustment sometimes over many years because there are so many different little bits of ideas and that wht makes up a personality and many times that wht is so deeply burried that one is not as yet acquainted enough oneself with what one is. When one is Working, one discovers many things about oneself, and sometimes one is a little bit ashamed of it. But to have that in the presence of someone else withwhom one shares one's life so that one can not just go off in a corner or sit in your nice private little room,

but it is thers constantly day and night and one has to remain true to that what is then required on the part of oneself to be able to be flexible, and to understand then what is necessary at that time, how not to say certain things, or how to say them or when to stop, when not to argue anymore, when it is necessary just to listen, when perhaps the right word could be said in a certain way without disturbing the general flow of an arrangement or the flow of an atmosphere or the flow of certain currents taking place between people and that then at such a time that one is physically under control to be able to say and also to do in activity what is needed for that particular communication.

As far as emotions are concerned, there cannot and never should be any conflict whatsoever. There has to be emotionally such unity that when it is united one cannot find anymore where it came from. It is as if such a time that what I feel comes from someone else and when the result is an emotional understanding, it can only be expressed in a certain form and I do not know always that kind of a form because I do not want to lower it by the expression in any kind of physical, and I don't want to intellectualize about it either, even if that sometimes might be helpful for a little bit more of understanding of the background of one's emotional state - that what led up to it and that what affected one and that one in which one at that particular time happens to be, but then there is no more language necessary; there is just a flow like a current, like a liquid which then mixes and becomes homogeneous. And when the liquid has mixed with another liquid, even if they are different kinds of liquidity or different kind of elements, different kind of quality of emotion that the results always has to be homogeneous. It means that the mixing has to be so deep that the molecules of each liquid as expressed in the form of an emotional state and going out from one towards the other, that the molecules

are flexible and moveable and that they intermix with the other molecules so that not only to the open eye it is impossible to see a separation, but that even for the eye of God there is nothing else but homogeniety.

How long such a process will take place, it is almost impossible to say. I hope it is endless because when one leaves this Earth that what is the emotional state will carry one to a higher level of being, and it is during this lifetime and having made up one's mind that this lifetime in marriage is going to be shared and that one ought to and has to love each other as much as one possibly can and with an understanding which is threefold, that then the emotional state for one will carry through life, all through life, and that the main part of the result of such emotional understanding is the building within oneself of a Kesdjanian body.

This is the purpose of marriage: that one builds together a Kesdjanian body within each other. It is like building a house where man and wife work together. It is like the activities required by a house--by a household where both have to work in order to keep the house clean or presentable. It is as if one carries a load and man carries one part and the woman carries the other. If it is a 2x4 or a 4x6, and it is long and one cannot carry it by oneself, the man takes the heaviest half and the woman takes the smaller one, but both carry.

Emotionally when one builds, sometimes the woman carries the bricks and the man lays the bricks one on top of the other; sometimes the woman makes the cement and the man uses the cement to solidify the bricks. When the finish is there and the wall has been built and that what will go on top, that is what might be the roof, what might be towards the end of a Kesdjanian body, then one puts every once in a while a flag on the fulfillment of one's house because then a house being built and having a roof, will not leak any longer and nothing

from the outside world will enter unless you wish to open the door or the window. This affirmation between two people setting out in life in the direction of something that they wish and not being able to define what will be an emotional state for them will result in the building of a mutually Kesdjanian body so that as I say sometimes it's impossible to know where the bricks came from. Did they come from my experience or did I find them in that what was the legacy that my wife brought to the marriage as a home? Where is it that I got the sand? Was it a pile that was owned by her? What is it that furnished the water? Was it water that she pumped out of the pump and brought it? What is it that went into the formation of mortar - her or my persperation? I do not know it anymore, it has lost its identity and it has become something that is then only to be looked at in awe so that I hope that at the end of one's life before either one dies, that there will be a chance to sit together an d to look in awe on that what has been accomplished and that all during this lifetime that emotional entity that one adds to it day after day, brick on brick, mixing constantly, never to be lazy in having to make cement to make it join so that it becomes strong and as far as this Earth is concerned at least this will endure and hopingly that it will even go further into a different kind of a world. That is the future I hope and for that future I hope they can drink with all of us.

Since we have to wait - what can you do with what we talked about? Several of us are in different stages: married, wanting to get married, not married. What is it that you can extract from a little discussion like this, when you have an example of two people wanting to try? What is it regarding Work that could be of help? What is it you have already experienced that you might say has in it a little failure, not being able to fulfill certain requirements? What is it that

you will find within yourself? What already has been started for which you are responsible? What is it that is still a holy wish which is not as yet satisfied but of course quite logically within one, wishing why is it so impossible for me to find someone else because an aim that I wish to live forever and ever in marriage is of course a natural one and it can be helped by putting it on the basis that part of it has to be earthly and has to be part heavenly so that then a marriage can actually in that form of love mean that there is a bridge between this Earth and that where one is going towards.

All these problems are, of course, just I would say, ordinary. They belong to common sense, they belong to behavior as a human being. They belong to whatever you have eaten even, whatever it is that the sleep did to you during a night, what kind of dreams you might have had and to what did you waken up in the morning, ordinary physical waking up of a day ahead of you without sunshine maybe with sna--snow, maybe with lots of accedents that can happen. All the different things of ordinary life that will come in on you you have to digest and at the same time deep down there is this wish for unity because that without any question is unmistakeably the case of people living on Earth.

There are two sexes on Earth and it is up to us to make the third. And the third is the unity between the two, but in such a way that they remain separate and not get mixed together but that there is something in each which then can join. And we call it simply as a word, neutralizer, because there are two forces - one can say positive and negative - but they must not join in sentimentality. They must not leave in obnoxiousness. They must not divide themselves in anger. They must not flow over out of weakness. They have to

remain force and the only way by which force can remain that is by meeting it with another force and this time that force belongs to the two - that is the relationship, that is where the building takes place, where sometimes in building a wall one is on one side, one is on the other. Sometimes one leaves a little opening like a window so that at times you can be reminded it that the other is on the other side working. It is sometimes as if one builds a fireplace and the heavy work has to be done and it is necessary to see that there is solidity for a fireplace and a good stone for the hearth so that the fire that burns within it will not break it and it has to have a smoke stack, that is it has to have a chimney, it has to have a smoke chamber, it has to have a level, some kind of a shelf that returns the smoke and all of that one builds and builds and it is sometimes as if the man is building and the woman is putting the bricks this time in a circle around herself building a chimney so that when the chimney is too tall and she cannot get out of it, she will need the man to help her to get out of that what is their fireplace and then to look at it and to then build a fire together so that both can get warm and both can sit in front and both can remember the day when they were building a fireplace for the benefit of both of them.

These are thoughts that we can use. They don't belong to people who just got married. They belong to us in relation to that what we wish to build. If it can be built mutually, so much the better and so much more natural if it has to be built by oneself all alone it may make it difficult and at the same time the principle still remains because that what is in one's heart can always function as a neutralizer between intellect and physical center. That is the way man is built, that is the way he is still a replica of marriage, marriage is a different level and marriage as a level of people on Earth joining, you might

say, will in the end reduce the total law of forty-eight to the laws of twenty-four, so that then in that kind of a symbolic way of joining man on Earth will be delivered or freed from the bondage of the Earth and will be able to live on a Kesdjanian level as pairs, as having joined emotionally and then having reduced the difficulties of their life and being able to face life in a different kind of a form but without the bondage which we express by saying forty-eight. When it is 24, six times four, we see a little more light - six times, 2 x 3, x 2 x 2. The two are the pairs; the three is the pair with a neutralizing.

I thought this was necessary to say this because what will you do this afternoon? The afternoon need not be taken up all the time. Diana and Steve have their life; you have yours. And whatever we say on a Sunday at lunch has to have an application for you when you dig or when you get gravel or when you hammer or when you make designs or whenever you're around the kitchen - in whichever place you are. And perhaps you can remember what is God for and then as God, "What am I for?" And maybe you're then very quiet hoping to receive an answer in the silence of your heart.

So let's play a little bit.

COFFEE

MR. NYLAND: So, will we continue where we left last night? You remember the last question involved a very definite statement on my part to try to bring you all back to the fact that philosophy will not help you in Work. It is with that exactly the same as a great deal of knowledge that one has acquired. When one Works, that knowledge is of no use. It is only of use of course for ordinary life. It will become of use after sufficient changes have taken place. The changes that can take place is better state of mind and a better state of feeling.

The better state of mind is that the thoughts which are then are related to each other and make a totality of a brain which honestly can perceive, perceive in truth that what s feeling and what has given one certain emotional states, also the wish to grow, the wish to be present, the wish for didication and the wish for devotion - all of that can become used when the solar plexus has been reduced in its activity, and that the center of one's emotion has become located in one's heart.

And the third requirement is that there is a relationship between the mind and the heart. That is, the mind trying to function as a conscious--conscienc- no, as a conscious entity and the heart functioning as a conscientious entity, there has to be a relation between the two. This relation is made gradually when one keeps--when one keeps on trying to wake up, trying to concentrate as much as one can with the totality of oneself on this one aim to create something objective for oneself. The aim is that one wishes to change the personality into an entity we call individuality. Individuality is already partly free from this Earth. It is possible then to live, I have said a few times, on impressions received. It is further away from Earth than living on air and the relation between one's conscience and consciousness is through Work when the parallelism between the ordinary description of what is meant by Work on oneself is accompanied by the totality of a Kesdjanian body in the sense simply of an aspirational-inspirational quality and ending even in the SI-DO of that as silence. The relationship between these two parts of octaves has to be much stronger because that what is really the Kesdjanian body functions only in the beginning as a scaffold. It is a means ot hold the direction in which [redacted] intellectual body should develop in the right way, that is, growing out of

the physical body and going definitely in the direction towards His Endlessness. It is only the importance of that, as if it is a splint when the arm is broken, that the bones of the arm have to be set and that they cannot move, and it is that way that the Kesdjanian body starts to function to maintain the beginning of oen's soul. And for that they are put together and they join and the joining, physiologically speaking, is a relationship between consciousness and conscience as a channel through which certain amount of energy of a higher nature starts to flow. This we simply call Hanbledzoin as coming, as manifactured, you might say, by the brain wanting to make contact with one's heart and for that reason the passage between the head and the body should be open and free, should not give any difficult obstacles, should not be stiff. It should not have any tensions which will prevent that easy flow. It is at that point that certain things become noticeable for a person who Works that way and you remember the explanation of the necklace of Buddha. It is very important to understand how essential that part of the body is because it at the present time too much separated from the rest of the body and the brain staying by itself dictates from there to what the body should do. But it is not part of the body in actually being there while it is active. The activity follows only what the mind in an unconscious way dictates.

The changing over of the mind becoming part of the totality of the body is accomplished at least for a certain part of the brain which in its beginning is only indicated by the DO-RE-MI is that it then becomes joined with the rest of the body and primarily with the emotional body itself, and it is the Hanbledzoin that brings about this relationship between the part of the mind and emotion and then in becoming one with that emotional state will give to the totality of the

body including the physical, the possibility of looking at one's life in a different way.

This is the beginning of how a soul would look at oneself. It is the beginning of how 'I', when it starts to exist and becomes more and more permanent will be a constant support for the body itself physically as well as emotionally and it is the Hanbledzoin that then starts to connect with the existing systems in the body and is, as it were, an addition to one's blood. It starts to function in the heart when it arrives there together with the blood stream and it helps to purify the blood as it is now used by the body in such a way that that what is life giving force is carried by the blood and Hanbledzoin together and for that reason the relationship between consciousness and conscience has to be understood as the need for unity.

When one understands 'I' in that sense and one understands the life-giving force within oneself, that what is the relation between the two which is then joined by means of the heart as the third point, it becomes the level of the existence of oneself, and that you might say is the surface on which then the individual can start to rest. It is with that in mind that Gurdjieff talks about the harmony of a man when he can grow up and that then his consciousness can start to function as a real mind should function and not before, because it does not have that material as yet and any kind of an entity that takes place in an unconscious way is only an indication of how it ought to be but it has not as yet the quality of what is needed.

When one is one in ordinary life, one is still lopsided, and one does not know exactly what to do because it is not clear. As soon as consciousness starts to affect one's conscience, the clarity in wishing to direct what one has to do in life is so evident that there is no more mistake, that one knows what is

right and one also has the capacity and the will to do it. The only consideration for a conscious man is that he starts to understand what is really his task and that then in the realization in his consciousness of that what he is and could do and because of his conscience is able to feel enough or to have in his conscience a relationship giving force because the force then comes from "I" and from magnetic center, and then starts a man on the road of utilizing his knowledge and in the experience of the application of consciousness and conscience, he gains his understanding for the level on which he happens then to live. But at the same time, he can not all the time use what he knows. He has to be very careful that he will not say too much or that he prematurely starts to affect others, and he must for himself also know that not all expressions, although they may be pure in form within himself and they maybe conscientious and conscious that he may not be as yet entitled to show what his will is. The realization of that is sometimes extremely difficult: and you remember at least for those who have heard a little bit of the Third Series, how Gurdjieff in his life acquired a certain power and that he then intentionally desired not ever to use such power simply in order to be reminded that he was not as yet entitled to take in this case the life of others or to kill at a distance.

Whatever is needed for a person is not only his conscience but is his ability to control. He has to know what he can say and what he should not say and whatever he says he must know that that what he is saying should have a desirable or a desired effect, and at the same time his conscience also tells him where he fails, and he must be very careful in paying heed to his failures, all the time submitting to a higher law of understanding which he does not know as yet and for which he then has to strive. This is the reason I emphasize so often honesty in one's life because if there is at that point no honesty and one has not practiced honesty, you will fail because at that point there is the difficulty

to make a decision - will I continue with my associative forms, with all the rationalizations - will I continue with the condition in which I have - A man at such a time has really a choice. He can then use what he knows and he also could act on it but he also can find an excuse why he doesn't act. Finding an excuse at that point is quite easy because the mind will enable him to bring out all kinds of reasonings which then will justify himself to be what he is; and if at that time the decision is not to act, it is explained by the ordinary mind as a result of what the mind was thinking and the mind then, unconsciously and unconsciously acting will assume the credit for that kind of a decision. This for a man experiencing this and having associations take hold of him in that way and for himself knowing the real reason why he can not act and must not is very difficult to take because with just one little sweep he could take his mind and throw it out and at the same time that is exactly what he has promised himself not to do.

The process that takes place in the growth of a person after some time is to dissolve gradually his mind and to dissolve his feeling center. He will not dissolve his body because he doesn't have to. Nature will take care of that in time. Man, when he dies is left with a certain quantity of his unconscious behaviour as represented by the thoughts he had and by his feelings, and this is the burden he has to carry with him. The more the burden remains as a burden, the less attempts have been made in trying to dissolve it, the more difficult it will be for him to enter through the eye of a needle. It is necessary during one's lifetime on Earth, if one can, to dissolve those two centers. By that I mean that they have to be extracted, that there is certain matter in the brain or in the feeling center even if it has moved partly into an emotional state and is located in one's heart, is soluable in certain chemicals, solvents ~~and it is this wish for unity with God which will produce in him, I call it a solvent; a certain substance, which will enable him to extract from his emotions that~~

that what one wishes to produce as a result of a devotion produces in a person certain chemicals, and it is this wish for unity with God which will produce in him, I call it a solvent, a certain substance, which will enable him to extract from his emotions that what remains, the rest being dissolved. That what remains, ~~the rest being dissolved.~~ is unsoluable on Earth. From his brain he will extract that what belongs to the Earth and that can return to the Earth. The substances of such solvents come from two different places in a man - one is linked up with his Kesdjianian Body and it is a resultant of the life-giving force of his Hanbledzoin. That what a man needs is the manufacture, his particular solvent as coming from the brain in order to extract from the brain what would enable him, if it were extracted, to pass through. It is a certain substance that would go against all associations, that will not allow them. It's a substance that is needed to break down conditionings, rationalizations, quickness of the mind. It is a certain substance that is given from God and it can take the form and I do believe, although I can not prove it to you that what is at the present time atrophied in the brain in the form of glands - that they start to function and that they produce that substance. The whole process is based on the attitude of devotion, and devotion is based on the wish to lose oneself and again here is exactly the same problem - this wish to lose oneself. Sometimes the brain says it's quite easy - you can lose yourself when you kill yourself. And it is that temptation that comes every once in a while as it were to be through and the difficulty of not knowing if one actually is going to be through. The suffering that one can have at such a time is simply that one has to suffer the suffering - one must know that it is for a definite purpose, and one must be convinced that with patience there will be an end to this life on Earth in such a way that that what can remain can continue.

The only way by which one can understand these kind of concepts is to see what it is if I consider in my thought, what is life and what is the force. I can think about it; I can also associate with it; I can also leave ti alone. That is, I need not have an expression of life but I can sit quiet and in a kind of silence, life can speak. It is I have life when it is in that state which is no state at all because it is free. Then it becomes an instrument in the hands of God and again I use these kind of terms. Sometimes, you might think that I'm much too religious and that perhaps I quote too much from the Bible and that I don't quote from the sacred books of the Indians or the I mean by that the Hindus or that what is known in different kind of religions including Hebrew, Catholicism and all of that. It's only that what I quote or say or what I make reference to is only a principle. It has received a certain name in a certain religion but it is not bound up with that religion because all religions are the same in principle, although they may not all be developed to the same extent.

A remark was made about this kind of usage of biblical terms or that sometimes it looks as if I, at the present time, talk about God and religion, his Endlessness and the functions of man on Earth and that I put it a little bit too strongly that that what is really needed is the realization of a man becoming eternal in the understanding of himself so that then many secrets which at the present time are not open as yet and for which he has not made any attempt to open them that they gradually start to become open enough so that something in him is aware of the functions of his life and that that when it is life and life exists in all religions it exists everywhere where there is an expression of life. It must exist as that what we call our life because when that isn't there we can not call it anything but a body so that what is the vital point constantly that is what gives"l'elan vitale," as you probably know. This

kind of spiritual wish for development and freedom at the same time, this kind of relationship of man and his God of the Universe, this what is man on Earth in relation to the rest. This is what is man within himself, starting to realize more and more what is the central point of his life and using simply magnetic center as an indication of that what is life par excellence within so that they then in understanding that and coming in contact with it can then of course - that certain things are started in him which naturally are emotional and which naturally will gradually place man in the totality of all things existing in which then he as a part starts to realize that he is part of a whole of an entity, of a totality and that totality is simply God.

If one simply says that what is within me is God, probably at most, for a man living on Earth it is the Sun - the Sun, but no more, not God as yet. Man has to grow through many different layers, gradually shedding that what are the forms for him and that what he is given when he is on Earth is only the concepts of God existing but not as yet being able to understand it or to comprehend it totally, not even his soul will know that because that what is needed for a man when he grows is first to settle the bondage of this Earth. This is what is given to us in the lifetime; this is the requirement for us to try to work on oneself; this is the necessity of finding oneself on Earth and then later to be able to relate it to the totality of Self as the universe represents.

I've said several times there are three definite layers in which there is development taking place in accordance with definite laws. One is the level accessible to man on Earth which involves the possibility of growth of his three bodies. The second is a level of a cosmic existence of a certain quantity of life which has been representing, first on Earth, man as he is becoming harmonious as he might become and that that kind of quantity remains

still identified with a man's name again in three stages on a cosmic scale. It is the second turn of the enneagram until it reaches again nine - it is also closer to the center and it is also higher towards that what we call the end of all things. And in the third, which is the final accomplishment of that life but now man, at that point, has to give up completely because then there is no further identification for that what he is. He is just then life going through several stages further agin three different stages comparable to the three bodies the same way as the second stage is also divided into three so that the totality of a man after when he can not call himself a man anymore because the second stage is already demi-god. The third stage ends up with fusion with his Endlessness - it is at that point nine of the total diagram of that what is represented by the enneagram.

There are different interpretations for the enneagram. One is cycle around indicating harmonious man, also it can be done slower. It can take place in half the time, it reaches the second level and again when it is taking place in half that time it reaches the third - this is the meaning of the enneagram when you can sit and look at it because the way you go around it and the way you speed from physical to emotional to intellectual with all the crossing as the 1-4-2-8-5-7, all that for those who are a little bit intellectually inclined and try to perceive concepts in the enneagram is quite useful.

On the emotional scale, the problem is exactly the same. One feels on Earth, one leaves one's feeling; it begins to become emotional. The second level is the emotional state of the entity of man becoming gradually under the influence of higher forms of life, not as yet freedom, not completely still bound by laws but more and more reaching the possibility of understanding what is meant by love of God. He still loves his fellow man also in the second stage. He has to go through that and only in the third stage all his love is centered on his Endlessness.

The difficulty that a man faces on Earth is that he has to learn by experience what it is to be hollow. I talk about emptiness every once in a while. There are exercises for that - to become empty, and sometimes it is useful and sometimes not at all. But it is interesting. I came across a book - it is called "The Hollow Earth"; and it gives indications, partly proven, partly kept secret, that at the North Pole and the South Pole there are openings in the Earth and the Earth is completely hollow inside. Whatever that might meansand whatever may be the truth, it may be proven in time. There are certain indications in that direction, but what symbolically is interesting is that a man has a north pole and a south pole in his development of his life. There are periods in a man's life when he is extremely cold to the surrounding, when he has lost his interest in life, where he can not find either on the positive an indication of hope or on the negative side a desire just to be forgotten, This is the north and the south pole and then there is an opening. I call it, of course, an openness, a realization of such emptiness which is ready to be filled and within one's heart one prays for that to enter into one - that is it comes into one's head and it comes into one's feet.

Exercises for relaxation include arms and legs; exercises for draining go from the head to the feet, never the feet are left out. Exercises for wishing to fill are combined with exercises for draining and simultaneously filling from the top while the rest is being discharged. All these kind of indications if one starts to consider them symbolically, give a man an idea of what is needed in his life if he wished to develop and when he wishes to fill it — to fill his emptiness. Such patience a man must have, such belief, such hope.

When one is in that state of Purgatory, when one wishes for paradise, when one knows one does not want hell - that what one is in a Purgatory state gives division of paradise to the outside and within the state of hell.

That is man with his ordinary sense organs can perceive the beauty of what might be and with his inner life he knows his emptiness and that Work gradually will fill a man in his inner life and will show that that what was paradise as he thought it was, was a fatum organa because everything of his ordinary life, beautiful as it may be, will die - everything that now belongs to his sense organs will have to disappear but he will remember and he will remember that what sould be filled within and that will have the same quality as paradise in his mind or then the reality of that what takes place is his heart.

In that way, the mind starts to function in an entirely different surrounding as it were. It starts to have concepts of the possibilities of life hereafter; it starts to utilize gradually that what is information which has been deposited there and which then is not any longer a danger but when it can be directed, everything that can be extracted from it can be made useful - that is either I extract and I am able to do away with it or I have something that is left over which can not be dissolved on Earth and is ready to function on a higher level. This is what I meant a little while ago by a person must not be dismayed that his mind or his feeling is as yet not ready. It is there to be used in time so that when a man - when he grows up gradually will start to use all opportunities, so-called good or bad, everything that happens to him, everything that happens to him, everything that he is exposed to - something in him must know that all of that is useful - all of it is an opportunity and again, philosophically he will say that all of the time can be divided up into moments, but of course one mixes the concepts in that way and it doesn't make it so easy even to perceive what is really meant by it.

What is meant by time and moment is that that what is used as solvent dissolves the time but it leaves the moment. It's difficult to understand that moment is in the form of time - that time is only a form and that a moment is that what is the content. A moment is life; the content is my subjectivity in

which time has a function. That what I wish is to take all time away from me so that that what remains is the life of a moment. My experience wants to tell me that all subjectivity is of no use until that what has been produced by experience of my subjectivity and which has already the coloration of belonging to a different world because there are already moments of that kind in time as spent on the Earth - that then with this I go further as a moment and in that light of the moment that what is right in the brain, all the different forms that have taken on words and which represented content and sometimes not knowing what the content is, will then be shorn of the words and if the content was there and experienced at the time of one's unconscious existence, it will remain in the state of consciousness.

This is the hope for the brain. This is the possibility, and when the brain is affected by that little section starting to function in an objective sense that gradually because of such presence there the rest will be changing very gradually. It will not immediately take away the content of the brain as thoughts but it will put them for a little while in the proper place to be used afterwards on the stage of one's life whatever it is that one feels as one's life being on a stage performing and acting and following a certain role as indicated by one's Karma. It will take a long time before one understands the script, and it is a long time which is necessary to repeat and repeat and to learn one's role. But when finally the call comes for the whole group, that is the totality of all my behavior forms, to appear on the stage at the end of the play. All of them will take a bow, remembering what the play has been and with that as a satisfaction of the audience applauding the efforts one has made that then the totality of the whole play itself and that what is the platform on which it has been played will at that time disappear when the curtain falls. It leaves the audience outside; it leaves outside that what is now perceived by me when I act and when the curtain falls

I am there and I am on my own and I have to continue with that what I remember of the play and it is time then to go home.

You see these kind of ideas - they will affect you - they have to. They have to make men out you. You have to let them penetrate, you have to suffer once in a while because it is so difficult to let them penetrate and of course you will be at a loss, several times not really knowing what you might say, is hitting you an you will also blame all kind of conditions, simply because you are blind to yourself. You have to learn to know that that what is affecting you is affecting you. It is not the fault of the surrounding because the surrounding can be on way or another, dependent on what you are. It doesn't matter in what house you live, if it's a hovel or a palace. If there is something within you, it doesn't make a difference anymore. This is the way one has to look at one's life - I am on this Earth; it doesn't matter anymore what people will say or ~~what~~ how they affect me because I am within myself when there is that dind of a whiteness; whiter than snow; then that kind of spirit, more ethereal than ether - this I call myself indelibly permanent forever and ever endless - to be dedicated to that where is the place of man, finally in the end, in his heart, in his magnetic center, in his willingness to die for that aim and then because he isn't dead yet to continue to grow so that he may die in place.

Have a good --- have a good week. I hope you will be able really to Work. I hope that things will go a little deeper to your heart and that they then will start to be converted into a real wish and not to sit down and contemplate over your heart but to try to be active, just a little, moving your feet, just a little one by one. And at the same time with your feet on the ground that you can remember with your head, or rather you are reminded in your head and you will remember with your heart.

Good night.

END TAPE

trans: Roberta Blumstein
ROUGH: Janet Zermeno
Proof:
Proof: